

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Everybody in this world is influence by religion. So as usual the Dalit people have strong belief towards religion. They follow their religion with belief. Most of the people follow the Hindu religion. They have been following this religion since over many years ago.

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna System. Social structure of Nepal is based on the Varna system where different Caste group and individuals interact and interdependent upon each other. The Caste or Varna system is based on primary social classifications. These are the Brahmin (Priest), the Kshatriya (Warrior or Administrator), the Vaishya (Merchant) and the Sudra (Laborer).

Nepalese society is a diverse by its social cultural tradition. Caste system plays still crucial role for social nexus in Nepali society. Traditionally, caste was also an economic unit. People were inter-dependent upon their own traditional skill and technologies. Caste system is perceived as economic unit well as discrimination. Caste based discrimination exist still in several sectors such as not being to drinking water from taps and used by members of higher castes, not being allowed insides hotels, restaurants, shops or high caste Nepalese home, not being allowed inside temples, not being allowed to sit or eat with caste people in social events, not being able to sell their dairy products, being denied job-especially higher level managerial positions, however caste based discrimination was banned since 1963 A.D. These factors affect greatly to participate in development activities and be empowered Dalits, which fails to meet need of sustainable development in the country.

Traditionally, Dalit are socially discriminated, politically unheard, economically poor, religiously impure and educationally deprived since centuries. Because of the caste Hierarchical system in the country that create the exclusionary practice in the education as well. Caste based discrimination is one of the major taboos in Nepalese society where people from the upper caste traditionally follow the rituals and rites

from the century without any scientific reason behind it. Consequently, the Dalit are victimized in all the sphere of the development.

The national code of conduct 1854 restructured Nepalese society into four fold cast hierarchy, including indigenous nationalities. There are "sacred thread weaving " or twice born followed by liquor drinking, untouchable , sprinkling of holy water required for the purification of the body and bottom of the hierarchy was " untouchable sprinkling of holy water required for the purification of body before the implementation or the low in all parts of Nepal. Indigenous nationalities egalitarian Social structure and they were outside the four fold Verna and Hindu caste system. Legal punishments were given based on the person's Position in the hierarchy the new national code abolished such inhuman legal provisions in 1963, however the practices still continue with different intensity at different parts of Nepal.

In the context of Nepal, Dalit's are categorized in three groups who are as follows.

- a. Pahadi Dalit (Kami,Damai, Sarki, Gaine are the main)
- b. Madhesi Dalit (Mushar, Chamar, Dome, Halkher, Tatma, Badi are the main)
- c. Janajati Dalit (Newari Dalits are Kasai, Pode and Chyame), (Bhattachan, 2001)

1.2Statement of the Problem

Dalit people who cover around 15 to 20 percent of the total population of the country were suffering from the caste based discrimination. They were ranked in a lower grade of vertical social hierarchy. Still several Dalit's have to serve the higher caste people to meet the livelihood sufficiency. Dalit's have been marginalized from various social and economic opportunities. According to Human Developing Report (2011), 78 percentages Dalit's were below the poverty line. The traditional occupation of the Dalit's was threatened and could not continue further because of industrial production and open market (Sharma, 2001).

Dalit are socio-economically depressed and dominated ethnic group of Nepal. Most of the Dalit families are having poor economic, social, political condition in the study area. Others ethnic families receive high level of income and enjoy life with high saving whereas poor Dalit families receive low level of income and their saving is

almost zero. Most of the poor people are excluded by the rich people groups (Apparaya,2015). They are far from the consumption of national facilities and opportunities.

The study is to address the following research questions:

- Why Dalit people want to change their traditional occupation?
- Are they still facing caste based discrimination?

1.3 Objectives of the Study

The general objectives of this study are to find out the socio-economic condition of the Dalit of Mangalbare Village in Ilam district.

The specific objectives of the study are as follows:

- To explore the socio-economic condition of Dalit people in study area
- To trace out patterns of change of the traditional skills and technologies and their perspective of Dalit people

1.4 Significance of the Study

There has been number of studies conducted at national level on the other ethnic groups. But no any study has been conducted at Mangalbare Village regarding socio-economic condition especially in Dalit people. So this study is an attempt to analyze the socio-economic condition of Dalit in the micro level of this Village. Most of the people want to know about Dalit and their existing problem. The government of Nepal and other political parties always raised the problem of Dalit community but they never initiated for the solution satisfactorily.

This study has been important for the ethnic explorer and policy maker. It has also been important for the government and donor agencies, who want to implement the program for Dalit people for their upliftment of life standard and conserve their traditional occupation. This study has been helped to the local government for the arranging the local level development program. It has been important for the planners, researchers and Dalit right activists who are working for the Dalit's right.

1.5 Limitations of the Study

This study has been concentrated on Dalit people, a particular ethnic group of Dalit.

- This study based on data collection from Mangalbare Village of Ilam District.

- This study analyzed the socio-economic condition of Dalit people and how they suffer their daily life with the discrimination from upper caste people.
- This was a micro level study. So it couldn't generalize other else.

1.6 Organization of the Study

Chapter one consists of background of the study, statement of the problem, objectives of the study, significance of the study, limitation of the study. Chapter two consists of some operational definitions, the origin of Hindu castes, review one caste system and some empirical review. Chapter three consists of rationale of selection of study area, research design, nature and source of data, the universe and sample selection, data collection techniques, data processing and analysis, reliability and validity and ethical consideration and experience. Chapter four includes geographical location, natural resources and social setting, economic aspects. Chapter five consists summary, conclusion and recommendation.

CHAPTER II

REVIEW OF LITERATURE

This section includes review of related theoretical literature, review of empirical literature, implications of review for the study and conceptual framework.

2.1 Theoretical Review

Caste System: Caste, class race, ethnicity, gender are some of the pertinent categories of social hierarchy and differentiation in many societies. The term 'Caste' has been used to mean different things by different people in a variety of situations. What people mean by caste in day to day life is different from the meaning it has in the traditional literatures, or from what people considers to be its traditional and orthodox meaning (Beteille, 1965,p.45). Sometimes by „Caste people mean a small and more or less localized group, at other times the same word is used to refer to a collection of such groups.

The word 'Caste' is of Portuguese origin and was applied to India by the Portuguese in the middle of fifteenth century. Caste may be defined „as a small and name group of person characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and usually associated with a more or less distinct ritual status in a hierarchical system (Beteille, 1965,p.45). Berreman, (1967,p.70) has defined the caste system as a „system of birth-ascribed stratification of sociocultural pluralism, and of hierarchical interaction“. A Caste system always includes the nation that physical or even some forms of social contact with lower Caste people in degrading to higher Caste persons. The Caste system is also protected by the law and sanctioned by religion (Bista, 1990).

In Nepal, Caste system began during the king Jayasthiti Malla (1380-1394)“s regime in Kathmandu Valley. He had formulated a religiously code named Manav Naya Shastra in 1380 and classified the people in 64 castes group according to occupation. Similarly, the country code (Muluki Ain) 1854 set by King Surendra Bikram Shah restructured the Nepali society into four hierarchy

- 1) Tagadhari (Twice born) which includes Brahmin, Thakuris and Chhetris 2).

DNF(2006) Matawali (Liquor Drinking) 3) Pani nachalne chhoi chhito halnu napanne (Untouchable castes group from whom water is not acceptable and does not require purification by the sprinkling of holy water) 4) Pani nachalne chhoi chhito halnu parne (Caste groups from whom water is not acceptable and require purification by the sprinkling of holy water). People who fall on both 3 and 4 category are Dalit or untouchables. Later on in 1963, the new country code abolished such legal provisions stating that every citizen is legally equal irrespective of caste, creed and sex. But that was not much effective in the society because of deeply rooted practices. After the restoration of the democracy in Nepal in 1990, the new constitution promulgated that all form of discrimination based on caste, ethnicity and religion as punishable in law. But still the law has not been implemented practically in Nepalese society.

Dalit and Untouchability:The term Dalit is originally derived from the Sanskrit word and literally means oppressed. This terminology is commonly used in Nepal and India to describe such community group who has been discriminated from the society and was labeled as untouchables since long because of their low caste status.

According to the Nepal's National Dalit Commission, Proposed Bill, 2003 (Page 2) Dalit is defined as "Dalit Community refer to communities identified, who have been left behind in social, economic, educational, political and religious spheres and deprived from the human dignity and social justice due to caste based discrimination and untouchability."

There is a serious problem in understanding the context of dalits in Nepal for two reasons: i) the term Dalit itself is a politically coined word, meaning "the poor and oppressed persons". This meaning is less sensitive than the term "Harijan" or "Achhoot" or so called untouchables, and ii) The term Dalit, is understood as untouchables or Achhoot or the term connotes in the sense of old Legal Code of 1854, "Pani nachalne chhoi chhito halnu parne jat" (caste from whom water is not accepted and whose touch requires sprinkling of holy water). It seems that the first term is used by Dalit's for their convenience whereas, in practice, the meaning is loaded with the second in addressing the problems of Dalit's in Nepali society. (National Dalit Strategy Report, 2006)

The word "Dalit" which mean oppressed is of relatively recent origin. It refers to the lowest caste group, the Sudra in the Hindu caste hierarchy. Traditionally, The Dalit's

have been relegated to doing dirty, menial work, and as a result, have been considered unclean and therefore “untouchable” by the higher-caste groups who have reserved for themselves the right to do business, run the government and educate themselves. Throughout their history, Dalit’s have been deprived both economically and socially by longstanding traditions and during some periods by law (Civil Code 1853). Recent laws (New Civil Code 1963, Constitution of Nepal 1990) have banned untouchability, abolished discriminatory legal provisions and enshrined in the Constitution statements ensuring equality for all citizens irrespective of Caste, Creed or Gender. However, discrimination based on caste is still a fact of line in Nepal. (National Dalit Strategy Report, 2006) In Nepal, the confusion about who are the Dalit has been created by the Hindu religion and its ideologues. This is evident from the official reticence to recognize the specific identity of Dalit castes. Thus, they are subsumed under the rubric of such general terms as disadvantaged, downtrodden, marginalized and oppressed groups. (Gurung)

In Nepal today, Dalit’s are almost one fifth of the population that have long been suffering from various practices of discriminations as if they are secondclass citizens in the same country. The living standard is very poor because they are lacking educational opportunities and thereby consequently don’t have access to economic resources and other income generating resources. Because of this, many of them have been hardly hit by the extreme poverty. Even they are hard to have enough food twice a day. This sort of phenomenon made them very frustration and hopelessness which lead them backward not forward in every sphere of the development.

In Nepal, officially the term Dalit does not mean any caste but it is the umbrella term which indicates some existing caste groups, falls on the bottom of the Hindu Varna hierarchy, who are socially excluded, politically neglected, educationally deprived, economically exploited and religiously oppressed. They are vulnerable and poor group of people who are discriminated on the basis of their caste. The discrimination takes in the form of untouchables, by any physical way, specially handling of the food and drinks. They are treated as animals in the society. Dalit have been compelled to live in very poor condition due to lack to educational opportunities and thereby consequently do not have access to economic resources.

National Dalit Commission, Nepal (Proposed Bill 2003), untouchability has been defined as, “Caste based untouchability refer to those communities, who have been

discriminated as water polluting, purification required, if touched, untouchable or any form of discrimination against any community that was identified as untouchable before the promulgation of the New Civil Code,1963.”

The National Dalit Commission was formed in 2001 with an eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public places as would any other citizen. There are also other organizations working for the Dalit's. Feminist Dalit organization (FEDO), Dalit Welfare Organization (DWO) and Jana Utthan Pratisthan (JUP), Nepal National Dalit Social Welfare Organization (NNDSWO) are some of the Major organizations working for the Dalit populations in awareness raising, literacy and livelihood. Besides donor organizations like Plan Nepal, UMN, UNDP and Lutheran World Foundation working for the welfare of Dalit's in Nepal(<http://azeeconwf.com/lwf/burninghttp://azeeconwf.com/lwf/burningissues/Dalit.html>).

Economic Status: Economic status is the economic frame and foundation of a person, which defines his/her economic condition and composition to the society he/she belongs to.

In assessing socio-economic status, and more particularly economic status, measuring variables other than household income may be useful, for example assets such as inherited wealth, savings, employment benefits, or ownership of homes or motor vehicles. While income represents a flow of resources over some period of time, wealth captures the stock of assets at a given point in time, and thus economic resources. Wealth is a source of economic security providing an index of a household's ability to meet emergencies or absorb economic shocks such as unemployment. However the importance of wealth as a source of economic security may vary among societies (e.g. the vast majority of people in Sweden have relatively little wealth, but the social welfare system provides the resources to absorb economic shocks). Income and wealth are positively correlated, but they are not interchangeable, as shown by the example of an elderly person with a modest fixed income but substantial accumulated wealth (Judith S., 2002)

Socio-economic Status: Socio-economic status is an overall rank based on characteristics such as education, income and occupation, used to describe people's

position, used to describe people's position in stratification system (Lawman N., 2004)

Socio-economic status is any measure which attempts to classify individuals, families or households in terms of indicators such as occupation, income and education. One of the first major uses of socio-economic status can be found in the social class measures introduced by British Registrar-General in 1911 (Marshall, 2004).

A family's socio-economic status is based on family income, parental education level, parental occupation and social status in the community (such as contact with in the community, group, association and the community is perception of the family) (Demares, et al. 1993).

The Origin of Hindu Castes:There basically were only two categories (types, groups, castes) of people at the beginning of civilization -- locals (Vaishya belonging to Visha or a tribe) and non-locals (Shudra or outsiders, i.e. not belonging to the tribe which also included the latest arrivals from outside).

As the tribal living (living in groups or tribes instead of wandering nomadically) became more common and established and the number of Vaishya (people in a tribe) grew larger, there was a need to bring some harmony in the society (tribe). Note that people originally, in newly formed tribes, probably had been trying to do everything by themselves, at the individual level, and things had become quite hectic and chaotic growing food, doing business, fighting the enemy (other tribes and nomads), and so on.

Thus, Vaishya started dividing responsibility (tasks) in the society, especially in matters of leadership of the tribe, and compilation and transmission of knowledge or Veda. For example, they wanted a special person, able to lead them properly during fights etc. Similarly, because the volume of information available to them was increasing continuously and becoming cumbersome to manage, they wanted to assign the responsibility of compiling and transmitting knowledge (along with the rituals associated with it) to a bright and well-trained person.

For their leadership, Vaishya would elect a Kshatriya (chief of the tribe). About the Veda or knowledge, they started sending their bright young people to learn the Veda (taking many years to master it) and called them Brahmin. A Brahmin also would deal

with the knowledge about Brahman / God and religious rites. Note that these positions /titles of Brahmin and Kshatriya were not meant to be passed onto the next generations (or on hereditary basis within the family). These choices were available to anyone in the Visha, according to the karma (work needed to be done) and the qualification (person's guna).

Thus, the remaining work in a Visha (i.e. after assigning the leadership duties to Kshatriya and Veda work to a Brahmin) – e.g. agriculture, carpentry, trading, leather work, etc. was done by the rest of the people (Vaishya). Note that, if the need arose, a Brahmin or the Kshatriya would also engage in doing all other jobs (agriculture, leather work, etc.).

In addition, the non-locals (or Shudra), being new to the tribe -- like modern day immigrants- would also help (provide service or seva to) the locals (Vaishya etc.) in doing their work.

This is the origin of castes (professional categories) or Varnas: Vaishya, Shudra, Kshatriya and Brahmin. And the system of tasks assigned thus (as explained in the above) is called the caste system or Hindu caste system.

Finally, it is clear that various vocations (Varnas or castes) arose primarily from personal and societal needs and had little to do with heredity or birth (Sharma, 2006).

2.2 Empirical Review

Bista (1990) claimed that Nepali social structure where caste system is the basic social-foundation of our society. Dor Bahadur Bista explains how the caste system came into existence in Nepali Society. Auther states that before 13th century Bahun migrated from the North East of India by carrying Hindi culture with them when the Muslims and Hindus invaded India. It was acculturated by other ethnic group. At the end of the Lichchhabi period Shankaracharya was able to convince to the Nepali king, Shivadev to have Brahmans appointed with exclusive privileges to act as a priest at the Pashupatinath temple in Kathmandu which gave them high ritual status at the political level and they were endowed with land grants. They were economically independent and had the super power with their ritual practices attracting other ruling elites. Both the ruling elites and Bahun then started to dominate the minority people with joint effort; only the Bahun and the Pani-Nachalne, the untouchable rigorously

maintained caste within Kathmandu valley. The poor lower castes, Sudra was dependent on them for their livelihood. Vaishya or Sudra saw no benefit in becoming the part of the caste system and none others were willing to accept the position of untouchables. However, recently the people of Kathmandu valley do not treat most of the occupational classes as untouchables. The increase in invest in construction projects and the development of industrial infrastructure has created more job for the lower castes, which is slowly decreasing their economic dependence on the higher caste. Some Sarkis blame their fate for being an untouchable are far behind from taking a first stem opposing this social stigma. Professor Bista states that development of Nepal in only possible when Hindu caste system is set absolutely free of its fatalistic tendencies. He concludes fatalism and development are mainly responsible for the underdevelopment status of Nepal in modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are especially found to be rising along the hilly regions and living near the Tagadhari.

Sharma (1997) stratified Nepalese model caste system in hierarchical order and social mobility of untouchables. The author states that the Tagadhari Matawali and Paninachalne Nepalese are ranked along an axiom of purity and pollution. The Paninachalne untouchable Sarkis are associated with specific traditional occupations. Above mentioned description is confined in the national legal code of 1910, which is a very good description of the Muluki Ain that discriminated Nepalese on the basis of caste. The caste and the untouchability system as a classical content which took place thousands back in Nepal and some neighbouring countries. So, Nepali and Indian Societies are being affected by caste and untouchability system which is rarely in practice in other countries in the world. The Varna system, caste and touchability are originally from India. In the primitive period the Varna system got rooted in the society, said Balmiki Ramayan.

Prasid (2001) described the caste and the untouchability system as a classical context which took place thousands of years back in India, Nepal and in some neighbouring countries. So, Indian and Nepali societies are being in rarity in practice in other countries in the world. In his article he states that the Varna system, caste imitative society, all people were equal. After this primitive period, Varna system rooted in the

society said Balmiki Ramayan. On the basis of caste and rank which shows Varna system was not followed during that primitive period of time. But later in Tretayug after satyayug, Chhetri started meditating like Brahamans making no difference between Brahman and Chhetri to Manu and other Rishies. So they divided the society in four Varna system which was not seen anywhere except in the North India as said in the Linga Puran. This is controversial matter whether Satyayug and Tretayug are hypothetical or not. The performance of the Hindu religion is itself from the Vedic religion. In the Vedic society equality was among various groups of people. The Aryans used to sing a song reflecting the quality that once prevailed in Nepali society. Rigveda started four Varna as the mouth, hand, waist, foot of God Brahma were Brahman, Chhetri, Vaishya and Sudra respectively. Around before Chirst 1200, the society was divided into four Varna based on the labour division categorizing as the intellectual and religion-political, the economic and labour sector. These jobs were particularly defined for Brahman, Chhetri, Vaishya and Sudra respectively. Some scholar assume that previously Varna was used to describe the complexion of the people which shows Vedic Aryans as white and Indian inhabitant pre Aryan as black, yellowish, red but later on Varna took the meaning of labour division instead of colour. Previously people used to work according to their qualification that mean lower caste people when qualified could do the upper class work and get the same higher status. This system not only prevailed during the Vedic period but was also seen during the Smiriti-Period and Pural kal. In Mahabharata period it is said that this Varna equality and degree was achieved by people irrespective of their caste. Brahma-puran says that even Sudra could hold the position of Brahman if they studied the Veda and Shastra and had a cultural Charactenstic. They were degraded from their caste and placed in the caste of Sudra. It was mentioned in the Bhagwat Geeta. There were examples of Rishes who were born from a low-grade family and holding higher ranks among others like Bishwamitra. The Manu states that Brahmans who practise animal hoarding, trading, slavery in the interest of their livelihood should behave as Sudra. In the history of Nepal, example of this type of caste degrading and uplifting are seen quite often. These were also written in the ancient texts.

Bhattachan(2001) suggested most shocking practice of untouchability in Nepal that prevails in Dalit community is spreading in the inner parts of Nepal. Even in their

community someone classifies as a higher caste Dalit and others as the lower caste. Then, they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being explored they failed to make direct approach in this regard to the higher caste people. Corruptions that is largely spreaded in the name of Dalit. In the name of various Dalit programs, large number of budget was brought and people from the minister level to the offices were indulging lavishly in corruptions.

Singh (2002) stated that most of social and economic indicators among scheduled castes have shown a trend of slow progress in rural as compared with urban areas and a tendency of maintaining the gap between the rich and the poor. He found from his study that though the practice of untouchability among the Scheduled Castes and between the Scheduled Castes and the non-SCs has been abolished legally but it continued to be a practice as observed by the respondents at social occasions. There is such a wide cultural gap is existing even today between these castes, particularly the Scheduled Castes and the non-SCs. The Scheduled Castes in general are forbidden even today to touch and use the utensils of the non-scheduled castes or caste Hindus. Majority of them are landless. Majority of the Scheduled Castes have taken loan from traditional sources, i.e., the farmer, landlord and businessmen. Those castes who are in government job and have money to give bribe to authority, have taken loan from government sources. The occupational mobility and diversification of occupation are quite negligible among the Scheduled Castes in spite of various developmental programs for their upliftment. These programs have not improved their economic status. Majority of the respondents are aware of programs for their development but they are not aware of the procedures of obtaining these schemes.

Mohammad (2006) analyzed the socio-economic transformation of scheduled castes. Author found that there are rural-urban variations in the educational level of the scheduled castes. The rural scheduled castes are less educated than that of urban counterpart. Various programs and policies of rural development in general and agricultural development in particular have resulted into economic prosperity of the masses including the Scheduled Castes. Further, he found that Scheduled Castes have adopted more than one occupation.

Biradar and Jayasheela (2007) opined that educational status in respect of Scheduled Castes and Scheduled Tribes is significantly lower as compared to others. Although

the rate of literacy increased significantly, a greater illiteracy continued to exist in respect of Scheduled Castes/Scheduled Tribes as compared to that of non-SCs/STs. The educational status among social groups is found to be highly unequal in India, even after more than five decades of developmental struggle. The educational status in respect of SCs/STs vis-à-vis non- SCs/STs is far from satisfactory. In spite of several programs implemented towards provision of compulsory education, especially for SCs/STs, the illiteracy rates continue to be quite significant among them. This unequal distribution of education among social groups has an adverse impact on the society such as unequal access to better job options, meager earnings, and incidence of poverty, health hazards and thereby resulting in powerlessness.

Sukhadeo and Senapati (2007) opined that that over time, there has been considerable improvement in the share of SC/ST reservation and representation in government employment and educational institutions. The reservation in legislative bodies has also ensured the SC/STs some space in the executive and decision making process. The impact of formal reservation policy in government sector and informal affirmative action policy in private sector has led to some improvement in the human development of SC/STs. However, as compared to non-SC/ST population of the country, the rate of improvement has been rather slow. And as result, despite positive improvements, the disparities in human development between SC/STs and non-SC/ST continue even today.

Kharel (2010) claimed that Nepal is a mosaic of diverse races and groups and a country with extreme topographical ethnic variation. The caste system of Nepal is fundamentally rooted in Hindu religion, the mutual culture isolation of the community and the policy that upheld the caste system. Nepal's unification and its subsequent consolidation were based on the Hindu caste system as an organized ideology. Caste identity comes along with a complex system of norms regulating behavior and interactions between different groups. Nepal's ethnic system has been rooted in mutually exclusive origin myths, historical mutual seclusion and the state's intervention in redefining and recreating individual, household and more collectively ethnic.

Dutta (2011) made an attempt to study the socioeconomic activities of the scheduled castes population of Bachagaon village of Lakhimpur district in Assam. It was

observed from the study that maximum families of scheduled castes in village were very poor as their main source of income was agriculture and fishing. Some members of the village were engaged in business sector but their earning was very low which depicts that the socio- economic condition was not good in the study area.

Singh (2014) discussed an attempt to study the socioeconomic status of scheduled caste people of Kangra in Himachal Pradesh. According to him, the socio-economic status of some respondent was not good. Due to poor socio-economic conditions, it was difficult for them to provide good quality education to their children. The study found that most of the family income depended on daily wages. The study also states that majority of respondents were under debt because of education, health and other needs. The study also shows that social and economic status of some of the scheduled castes people were improved as compare to earlier time due to the improvement in education and also due to the reservation of scheduled caste people in various sector.

Arora and Koundal (2014) examined the socioeconomic status of the scheduled castes living in border areas of Jammu district. The study highlighted that the scheduled castes in the study area suffered from the dual disabilities such as economic exploitation and social exploitation. The study based on both primary and secondary data. The study also found that the economic condition of scheduled castes living in border areas was not satisfactory as they lack basic facilities such as safe drinking water, sanitation facilities, educational facilities and adequate employment opportunities. So there is an urgent need make proper implementation of the schemes to improve their social and economic backwardness.

Das and Hossain (2015) found that the educational level was not good among the Cobbler. As far as gender literacy is concerned, males were more literate than females. They were living in Kacha houses whose quality was low. The occupation pattern was not so good and majority of them were labor worker, daily laborer, casual worker, cleaning worker under government offices, etc. Their monthly income was also low in the study area which depicts the socio-economic conditions of cobbler community of scheduled castes was not well and government should take initiative for their development and betterment.

Apparaya (2015) analyzed the socio-economic conditions of scheduled castes in Kalaburagi district. For the study, a total of 450 respondents were interviewed to get

the primary data. The study highlighted that many of the scheduled castes were suffering from deprivation in various social and economic aspects. The study found that the monthly income of the majority of scheduled castes was very low as they were living below poverty line. The study also observed that majority of them were still working in unorganised or caste based occupation. Hence, there is need of government to improve the socio-economic conditions of scheduled castes in Kalaburagi district.

Kharel(2017) examined that members of the upper class groups in the social hierarchy who sometimes are not dominant numerically have to seek the support of the members of the weaker sections of the community for their nomination as well as election to the VDCs. The scheduled caste members who constitute the majority of the village population, with better educational opportunities and occupational mobility, are becoming now less economically dependent upon the upper caste groups. It is through persuasion rather than pressure that their support is enlisted for election/nomination by the upper caste groups to VDCs. But because of the structural inconsistency existing in the institution of VDCs, the members of lower castes and socio-economic groups have not yet been in a position to consolidate their positions in the village Development Committee. By and large, the institutional leadership in respect of the VDCs, cooperative and school activities is operating within the village social structure; the leadership positions in these organizations being still held by persons generally belonging to the higher caste groups. Wherever there are members from lower caste groups, their roles are ineffective. That shows that some of the members of the VDCs have not yet been able to internalize their new roles.

2.3 Research Gap

Previous research work has studied about Dalit from the above findings through review of articles and dissertations, it seems that this research paper is trying to find out something new especially in the field of Dalit. This research paper is different from others in the case that is trying to find out the socio economic status of Dalit in the Mangalbare VDC of Ilam District. This research is trying to discuss about the socio-economic condition of Dalit people in study area and to trace out patterns of change of the traditional skills and technologies and their perspective of Dalit people

CHAPTER III

RESEARCH METHODOLOGY

3.1 Rationale for the Selection of the Study Area

Dalit peoples are found everywhere in the hilly and Terai Region in the certain small numbers. Mangalbare is one of the important VDC of Ilam district. It is hilly and developing village. Main occupation of Dalit people of this VDC is making iron materials. Some of them are involved in jewelry business as well.

A small village situated in the eastern hilly area of Nepal should be selected for this study accordingly. The causes behind choosing of this area are as follows:

- a) No one has done any research about socio- economic condition of Dalit of this area.
- b) Most of the Dalit of this area is backward in every field. They are still facing caste discrimination from upper caste people.
- c) Interest to study about Dalit community and makes a research furthermore.

3.2 Research Design

Design of the study refers to the overall strategy that the researcher selects to integrate the different components of the study in a coherent and logical way. It is a logical sequence in which the study is carried out, and constitutes the blue print for collection, measuring and analysis of data (Kothari, 2004).

This study is based on the data collection from the field with the help of field work. A descriptive and analytical research design has been adopted to analyze and interpret the quantitative and qualitative data collected from the concerned field.

Being a descriptive work it does not have any formal hypothesis regarding socio-economic status of Ilam district. The main focus of the study is to find out and analyze the socio- economic status of Dalit of Mangalbare Village, their social organization, economic condition and education status.

3.3 Sample Design

There are 85 Households in Dalit community in Mangalbare Village of Ilam District. Among them 40 household of Dalit Community are chosen on the basis of satatified sampling method.

S.N.	Streams	Population	Sampling No	Percentage
1	Each Ward	9 × 4	36	90
2	Social workers	4	4	10
	Total		40	100

Source: Field Survey,2017

3.4 Nature and Sources of Data

Different types of quantitative and qualitative data and information has been collected and analyzed in this study. Both primary and secondary sources of data have been used. Primary data was collected though the field study with the help of interview schedule and secondary data was collected from village profile, published and unpublished document from related literatures, journals and government documents. Both qualitative as well as quantitative data has been used in this study.

3.5 Primary Data Collection

For the purpose of primary data collection, 40 household of Dalit people of Mangalbare Village has been selected.

3.5.1 Household Survey

The tool used for the household was structured questionnaire, which was developed prior to field visit. Basically, household's survey was conducted to acquire information on social, religion, economic and occupational characteristics and also educational activities of Dalit people.

3.5.2 Field Observation

Field Observation is one of the essential research techniques in any research work to observe the overall activities of respondents. The observation method is applied by the

researcher to the respondents to get reliable information from the study area. Being the observation as a key technique, it gives more truthful information of the subject matter. This method was utilized to observe houses, dresses, food, language, behavior and daily activities of Dalit people.

3.5.3 Interview

The head of the family in every household has been selected for the interview to obtain the required primary data.

3.5.4 Secondary Data Collection

For the purpose of secondary data collection, records of village profile, reports and journals published by government of Nepal, Center Bureau of Statistics (CBS) has been used for collecting information.

3.6 Data Analysis and Presentation

The process of data analysis will be started after the collection of raw data from class observation and interview. Data analysis is a process, which involves editing, coding, classification, and tabulation of the collected data (Kothari, 2004).

Analysis is the careful study of the available facts so that different data obtained from various sources are scanned and tabulated under different heading. The tables are rearranged data that have been analyzed by the help of suitable statistical and simple mathematical tools. In this study descriptive method has used to present the collected data. Most of data are calculated and analyzed with the help of simple percentage. For the presentation of the report, suitable tables have been used to simplify and summarize.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

Ilam district, is one of the seventy-seven districts of Nepal, is situated in the eastern part of Nepal. Ilam is the district headquarters of Ilam district.

Facility of electricity, communication, safe drinking water, transportation, health post, school and college is available in this Village. So it seems to be a little forward than other Village in the development sector.

The climate of this village is different because of its altitude diversity. There are four major seasons – winter, summer, autumn and spring. Winter starts in November when the temperature begins to fall. After January, cold begins to decline and by the end of March spring ushers in it brings wind. During April, June and July, this area is comparatively hotter. Autumn ushers in it by the end of August and continue up to mid-October. Upper part of the area is comparatively cold and lower part of the area is comparatively hot.

Land, water, jungle and herbs are the major natural resources of Mangalbare. Most of the people of Mangalbare are dependent upon the land they are surviving from their agricultural field. They use water resource in drinking and agricultural production. Some people use to collect natural herbs and sell them in the market and earn some money.

Land is one of the precious natural resources in many ways in the study area. Most of the people depend on agriculture in this area. Therefore, they use land for different purposes. Khet, Bari, Pakho and Forest are the main categories of land. Soil of Mangalbare is fertile in nature and people produces crops like paddy, maize, wheat, soya bean, bean, pea, chilly, potatoes, and many other vegetables within this area.

4.1 Social Settings

The total numbers of households in this area is 1140 and the total population is 6424. In which, numbers of male is 3249 and female is 3175. The literacy rate has been stated 70 percent in (VDC profile 2066). There are nine primary schools, five higher secondary schools and one multiple college located in this Village.

Table 4.1**Distribution of Population of Mangalbare VDC by Wards, Households and Sex**

Ward no.	Total households	Males	Females	TotalPopulation
1	190	578	518	1096
2	92	239	267	506
3	76	203	231	434
4	96	258	278	536
5	128	377	373	750
6	104	292	288	580
7	119	337	321	658
8	141	408	377	785
9	194	557	522	1079
Total	1140	3249	3175	6424

Source: VDC Profile, 2017

According to the above table shows there are 9 ward numbers in Mangalbare VDC. Households of Mangalbare Village are 1140. Whereas, population of male is 3249 and female population is 3175.

4.2Caste and Ethnicity

Mangalbare Village has a very diverse population of various caste and ethnic backgrounds. The main Caste and ethnic group of the people are Newar, Chhetri, Brahaman, Tamang, Magar, Limbu and Dalit.

Table 4.2**Distribution of People Inhabiting in Mangalbare VDC**

S.N.	Caste and Ethnic	Total Households	Total Population
1	Brahmin	96	536
2	Chhetri	271	1561
3	Newar	260	1461
4.	Magar	91	555
5.	Tamang	118	677
6.	Rai	116	657
7.	Limbu	49	285
8.	Sherpa	39	209
9.	Dalit	85	421
10.	Gurung	3	18
11.	Sunuwar	12	44

Source: VDC Profile, 2017

According to the table above, population of Chhetri people is higher than other caste, followed by Newar, Tamang, Rai, Magar, Brahamin, Limbu, Sherpa, Dalit, Sunuwar and Gurung in percentage. Dalit people obtained seventh position in overall population out of eleven different caste and ethnic groups.

Generally, people of Mangalbare Village speak Nepali language when they communicate with each other. But, some of them speak their own language inside their community, for example Newar people speak their own language

Nepal Bhasha. Dalit people speak same language whereas Brahmin and Chhetri speak, which is Nepali in general.

4.3 Introduction of Dalit of Mangalbare Village

The word Dalit is the synonym of English word blacksmith. The word blacksmith refers to iron. Dalit are rural people known for metal working. They are divided into two groups: blacksmiths and gold, silver, and copper smiths. As a rule, Dalit are Hindus. Some of them have converted to Christianity, probably to be freed of discrimination. Dalit is a Dalit community from Nepal which belongs to the Indo-Aryan ethnic group. Dalit are essentially blacksmiths who are scattered in almost all hilly districts of Nepal, who are along with their traditional caste occupation of making and repairing iron tools, also practice agriculture. Within the Dalit community, there is more professional group called Sunar (gold or silver-smith) who makes and repairs gold or silver ornaments as an alternative.

There is a small population of 421 of Dalit people, living in Mangalbare Village of Ilam district. According to the information, those people have been living this place since many years ago. There isn't any specific precision of their origination. According to national census of 2001, the total population of Dalit in Nepal was 11, 33,000. Dalit people had important role in past and present also, due to the less availability of charcoal, which was used as alternative fuel to produce heat for their daily works, peoples are migrated to Arabian countries in search of further opportunity of income sources. This caused to decline their occupation day by day. The new generation of Dalit people is not fascinated to carry on their traditional work. Most of them have transformed their traditional occupation into gold and silver jewelries business which is much profitable business comparative to their traditional

occupation of making iron materials. It's difficult to survive from the earnings of their traditional work because that is not sufficient to fulfill their daily needs. Therefore most of the young people choose labor work in Arabian country.

Only few elder people follow their traditional work.

4.4 Population of Dalit People

In this VDC, position of Dalit is 7th out of the total population. This shows inhabitant of Dalit is very low in comparison to upper Caste.

Table 4.3

Distribution of Population of Dalit by Sex

Sex	Population	Percentage
Males	99	50.51
Females	97	49.49
Total	196	100

Source: Field Survey, 2017

Population of males cover 51.51 percent and the females occupy 49.49 percent, out of the total population of this community. According to their age group, the population of Dalit is as follows:

Table4.4

Distribution of Population of Dalit by Age Group

Age Group	Males	Females	Total	Percent
0-15	17	19	36	18.37
16-30	39	32	71	36.22
31-45	28	24	52	26.53
46-60	9	13	22	11.22
Above 60	6	9	15	7.65
Total	99	97	196	100

Source: Field Survey, 2017

The above table clarifies that the population of age group of 0-15 is 18.37 percent, 16-30 is 36.22 percent, 31-45 is 26.53 percent, 41-60 is 11.22 percent and 60 above is 7.65 percent all together. The age groups of 0-15 are totally dependent and school going age, while the age group of 16-60 is active in every field they work. Most of the people above 60 years are inactive in terms of generating income. The result of this survey conveys that 73.97 percent of total population is active and the 26.03 percent are dependent on others.

4.5 Caste Discrimination in Different Places

The discrimination takes place with the practices of untouchability imposed by dominant caste of Hindu communities, such as denial of access to the public tap, upper caste houses, temples, and hotel/restaurant and so on. Consequently, they face discrimination even in employment, education and other services in the society. Caste based discrimination and Untouchability are related each other's.

The discrimination by upper Caste people in public sector has been decreasing day by day. The question "In which field is untouchable route?" asked to the respondents. This was asked to all the respondents and they said high level of discrimination faced by the various Dalit people to enter the house of upper Caste. They are banned to enter their house. Prohibited public places in early days, like Tea shop, Tap and Temple are easily accessible for Dalit's in recent time. Offices and schools are exceptional.

4.6 Untouchables

An untouchable is deeply rooted in Nepalese society. Despite of the civil code of 1963 that abolished the Caste based discrimination, Nepal Interim constitution 2063 also eliminated the Caste based system and said that Nepal is untouchable Free State and every Nepalese citizen are equal. If somebody tries to discriminate Dalit, he/ she would be punished by the state. The feeling of untouchables still exists in remote village. They were discriminated in the public field at temple, tea shop, and tap. They weren't allowed to fetch water at the same tap. By the role of different NGO/INGO, Caste based discrimination has been eliminating day by day through the awareness, education, self-motivation and unity of the Dalit.

Table4.5

**Distribution of the Feeling of Respondents to Abrogate Caste Based
Discrimination**

Description	Households	Percentage
Through education	4	10
Mentality towards Dalit	6	15
Strict law	10	25
Awareness	20	50
Total	40	100

Source: Field Survey, 2017

Out of total population, 50 percent of people feel that awareness program for Dalit could be over thrown the deeply rooted Caste based discrimination While, other 25 percent believe in strict law in new constitution. Likewise 15 percent thinks that changing mentality towards Dalit and 10 percent feels best education to young generation removes Caste based discrimination.

4.7Education

Due to the Caste based discrimination, Dalit have been suffering from early period. The significance of education in this modern society can't be over locked. In this time, education plays a vital role in our society. Education removes poverty and Caste based discrimination and helped for the development as well as fulfillment of human needs. They generate new idea and technology through the technical and vocational education. The literacy rate of Dalit people is better than other Dalit's. Most of the Dalit people have been started the jewelries business and they are generating income through the selling of silver jewelries near the market of Ilam district. Income source and education are interrelated to each other. Therefore, literacy rate has been increasing. There are twelve government schools, two private schools and one college in this VDC. Most of the Dalit people attracted towards the government schools because the Dalit students get the scholarship. However, some of them study in private schools as well.

Table 4.6

Distribution of Literacy Rate in Dalit People by Sex

Sex	Literate	Percent	Illiterate	Percent
Male	82	56.94	17	32.69
Female	62	43.06	35	67.31
Total	144	100	52	100

Source: Field Survey, 2017

Table 5.4 shows that 82 males and 62 females are literate out of 144. Likewise 17 males and 35 females are illiterate out of 52 respondents. The male literacy rate is higher than the female in this community as well as other communities.

Table 4.7

Distribution of Educational Status of Family Members

Educational Level	Male	Female	Total
Illiteracy	17	35	52
Below primary	8	16	24
Primary	36	16	52
Lower Secondary	26	22	48
S.L.C.	4	2	6
Intermediate	8	6	14
Total	99	97	196

Source: Field Survey, 2017

Table 5.5 shows 17 male and 35 female are are illiterate. There are 8 male and 16 female are in below primary level, 36 male and 16 female have passed the primary level, 26 male and 22 female have passed lower secondary level, only 4 male and 2 female passed SLC and 8 male and 6 female have completed intermediate level courses.

Figure:4.1

Presentation of Distribution of Educational Status of Family Members

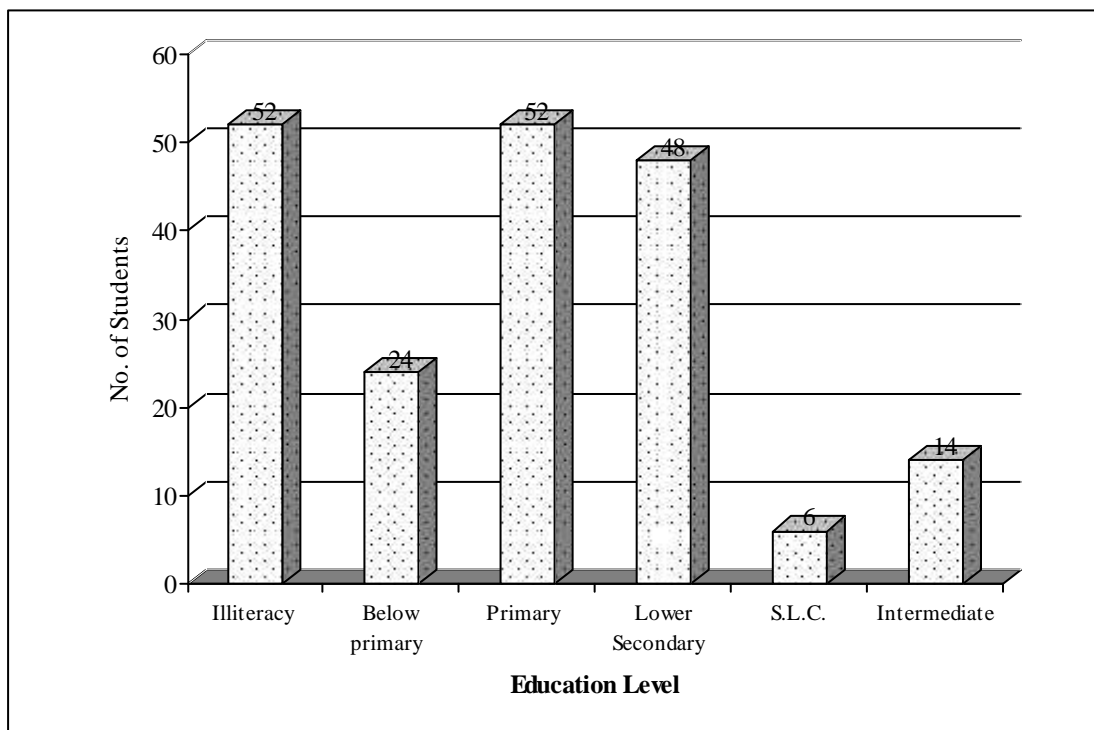


Table4.8

Status of School Going Children

School	Male	Percent	Female	Percent
Government	24	75	4	25
Private/Boarding	8	25	12	75
Total	32	100	16	100

Source: Field Survey, 2017

The above table shows 12 girls are educating in private schools out of 16 and only 8 boys are sent to the private school out of 32. This table clarifies that most of the respondents sent their children in the government school. It also indicates that most of the girls are studying in private school in comparison to boys.

4.8 The Social Life Style

In the context of Mangalbare VDC, discrimination against Dalit people are discriminated in the religious and cultural spheres. As a result, they are commonly segregated, and banned from full participation in social life with upper caste society. For example, they could not easily access to temple, eating places and generally stay outside the houses. They are unable to receive a higher education that would qualify them for a well-paying professional position. This means that most of them end up working in their traditional caste occupation or as unskilled laborers, usually for a limited income.

4.9 Family System

Family is the basic and universal structure. It fulfills various needs of the member. In addition, it performs several function including continuity, integration and change in the society. Family plays a vital role and has affected to the individual, his behaviors and his actions. Child learns various social values from the early childhood through the family. It is generally believed that large majority of families in Nepal are joint in nature. But in the study area, there are both joint and nuclear families. Father is the head of the family who makes decision on household levels. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother's families living together in which there is a joint resident, kitchen and property.

Table 4.9

Distribution of Family According to the Family Size

Number of Family Members	Household	Percent
1-4	24	60
5-8	10	25
9-12	6	15
Total	40	100

Source: Field Survey, 2017

The above table shows that a household of family number up to 4 is a small family while members from 5-9 is a medium and member of 9 and above is the large family. Hence 60 percent families are small, 25 percent families are in medium and 15 percent families are large in this study area.

Table4.10

Distribution of Family Type

Family type	Household	Percent
Nuclear	26	65
Joint	14	35
Total	40	100

Source: Field Survey, 2017

The above table clarify that 65 percent family are nuclear and rest (35) of family are in joint family. Because of the poor economic condition, head of joint family could not manage the family needs. Therefore, their youngsters want to live separately.

Table4.11

Age of Marriage

Age of Marriage	Family Members of Respondents	Percent
Below 15	0	0
16-20	8	20
21-25	18	45
26-30	14	35
Total	40	100

Source: Field Survey, 2017

Through the study of 40 households, the above table shows that 8 respondents had got married at the age group of 16-20. Eighteen respondents (45% of the total respondents) had got married at the age group of 21-25 and similarly 14 respondents had got married at the groups 26-30. Nobody got married at the age group of below 15.

4.10Types of Marriages

Table 4.12

Types of Marriages

Marriage System	Households	Percent
Arrange	32	80
Love	8	20
Total	40	100

Source: Field Survey, 2017

Above table shows that, out of 40 respondents, 32 have done arrange marriage and 8 have done love marriage. Most of the respondents believe in arrange marriage and only few people attained love marriage. Dalit people generally tie the knot within their own circle and marriage with upper caste people is prohibited, because of caste discrimination.

Table 4.13

Opinion about Inter-Caste Marriage

Inter Caste Marriage	Number of Respondents	Percentage
Yes	14	35
No	26	65

Source: Field Survey, 2017

Above table shows that only 35 percent respondents come to an understanding for inter-caste marriage of their younger generation. Most of the respondents are opposing and particularly elder people do not allow for intercaste relationship. In this Mangalbare VDC, upper Caste people rule the lower Caste people and inter-caste marriage is socially unacceptable because of Caste discrimination. Therefore, inter - caste marriage is not common within Dalit people.

4.11 Opinion about Widow Marriage

Table 4.14

Opinion about Widow Marriage

Opinion	Respondents	Percentage
Positive	30	75
Negative	10	25
Total	40	100

Source: Field Survey, 2017

Through the given table shows that 75 percent of respondents have positive aspect for widow marriage and only 25 percent respondents opposed for the same. Most of the youth supported widow marriage and this is good symbol of changing in society.

Table4.15

Opinion about Dowry System

Opinion	Number of Respondents	Percent
Positive	14	35
Negative	26	65
Total	40	100

Source: Field Survey, 2017

Above table shows 35 percent respondents are positive for dowry system and 65 percent are adverse on this system. Traditionally, low-caste people used to demand wealth from bridegrooms' parents all over the country while giving their daughters to them in marriage. Now this custom has been continued only by a few people in other parts of the country. In the Remote Eastern Region, it is still widespread. To demand wealth from bridegrooms' parents to meet marriage expenses or otherwise is the consequence of miserable financial situation.

Condition of Women: This is the male dominated society and women are kept subordinated in a number of ways. In this community most of the family members have changed the traditional work and they have been doing gold and silver jewelries business. It had good market in Ilam district; they have got better income than traditional work so that life style of such family has been changed. Women are busy on household work such as cooking, washing, and digging, taking care of their children and so on. Except these work, they help their husbands in other works.

Some of the family members are still doing the indigenous work (Black Smith). They help their family member in Aran (where they use to make the agriculture tools) expect house hold work. They engage in agriculture work and also do the seasonal labour work of others and collect some money. Their traditional works couldn't change into modern technology and they are following the same traditional work except who follow the silver jewelries, so their traditional works affect to improve the women's social condition in the society.

Social and Political Awareness: No matter what, the Caste based discrimination still exists in various remote areas except in public sector. However, in Mangalbare

Village the Dalit people have a feeling that discrimination is slowly fading away and say it is quite less than it used to be. There is still discomfort for the Dalit people to deal with the higher Caste people. Dalit family has own lands that yield crops enough to sustain a family for four to six months. They buy various food materials in the local market for the rest month. The economic status of some families is very low. They are suffering from debt and are in position not being able to pay back their loan. They are very few people of Dalit community have passed 10+2 and bachelor level.

4.12 Cultural Condition of Dalit

In this Mangalbare Village, Nepali language is common within Dalit people, they communicate with other people without any hesitation. Most of the people speak Nepali language in generally, except Newar, Rai, and Limbu, who uses their own language inside their specific group.

In normal way Dalit people's food habit marked as rice, lentils, and vegetables. In this area, millet, wheat and maize are growing commonly in suitable climate so people mostly eat Dhindo with Gundruk or different vegetable curry, meat curry, homemade pickle, yoghurt and milk. This authentic tradition of food habit is very common. They consume rice and other lentils from nearest market.

Clothing style of Dalit is very simple. The elderly people wear Daura, suruwal, Dalitj, east coat and Dhaka topi. While, new generation of male wears shirt and pant in common. In this Village, particularly young hearts both men and women often dress in western style clothing, while elder women mostly wear Sari, Blouse (Cholo), Kurta Salwar modestly. In general, women use gold and silver ornaments like tilahari, earrings, phuli, bangles, and necklaces.

People are always being influenced through various social ritual ceremonies. Their rituals are based on social belief, taboos, and morals that are part of social institution of Hindu culture. Various Caste and groups throughout their life practice in these rituals. In Hindu holy books, dev karya and pitri karya have been more priority in Puran and Manusmriti. Dalit people also have followed all rituals passages done by other high Caste people in Nepalese society, but use more alcohol product in following these rituals. Here some description of social rituals, which is practiced by Dalit community. There rituals, festivals, Puja have helped this community united together in the socioculture, religion and economic life. But who have adopted

Christian, religion. They go to Church every last day of the week and they pray to the Yashu and they dance and sing that day in church. They come here for free from weekend tiredness. In church, there are so many people come from different Caste and ethnicity group and they feel all of them are equal. They also belief the god Jesus remove their sorrow, sickness and others. Their ritual passages are different from other religion.

Dalit people of this Village also have some restriction when the baby is born. If the baby is boy, Nwaran is done after 11 days and if the baby is girl, Nwaran is done after 7 days. In this community people select a priest from own circle of nearest relative. They mainly choose son-in-law and bhanjas. If they aren't available, elder Dalit can be chose as priest. After a baby is born, the family members are forbidden to perform any holy activities until Nwaran is completed. This is known as sutak. The ceremony of Nwaran purifies the family. The priest reads some holy scripts to purify the house where the mother stays and give name to the new baby. The house is purified through the use of cow's dong and red soil. Urine of the cow is often sprinkled with water washed by gold. This allowed the family to perform any holy activities and celebrate other festivals. The nourishing is often fed with food having high protein and iron. These are served three times a day. After a month the girl's parents call the nourishing mother to look after her and her child. When the wife and her child arrive to her husband's house, they generally bring various foods with them

When the baby boy and girl are respectively 6 months and 5 months, they perform feeding ceremony because only breast feeding is not enough for the baby. During this, the priest prays to god and feeds the baby with rice pudding or rice. In this occasion they invite their relatives, friends and neighbors for a big feast. If the family is poor they celebrate according to their economic status.

This tradition is highly practiced in the Dalit community of this Village when sons are between 3 to 13 years of age. They consult the priest for cast a prosperous time for these activities. They generally choose odd age for this ceremony. In this ceremony maternal uncle plays a leading role to shave the boys' hair, before doing this activity, they pray the god and worship them to make the boy healthy. The maternal uncle provides a new pair of clothes to the boy that is the important part of this particular ceremony.

Marriage is an institution, which admits men and women in a family life. Marriage is another important determinant, which changes the life cycle of man and woman. As we know, marriage is essential and universal in our society, which is precisely important for the Dalit community as well. Traditional way of arrange marriage is still common in this Village, apart from some love marriages which is also widely held among the young generation in recent days.

But most of the families don't accept love marriage and prefer arranged marriage in its place.

Death ceremony is also one of the essential ceremonies of this community. When someone dies relative, friends, brother and neighbors are called, they help to take the dead body towards the cremating place where the last ceremony takes place. The dead body is placed top of the piled dry wood, where sons lights the body by pacing fire on the mouth of the dead body, which is known as dagbatti. After the dead body is cremated, all the people wash their hands and face except who can't take a bath. Then priest have cut the sons' hair and give them white cloths to wear. At the home, females also take a bath and wrap themselves with dhoti without blouse. The men, who stay at the conduct various ritual activities after they shave their hair, are called kiriyaputri. They perform these activities for its belief that this will satisfy the god, and dead person will enter to heaven. They are very strict about diets and ruled to stay away from other people. In case, they touch others, they considered impure and their rituals fails. They only consume one course meal without salt and take different types of fruits. This procedure continues for 13 days as their rituals and finally, the priest purifies the kiriyaputri. After that, for the comfort of soul of dead, the kiriyaputri donates a number of items like bed, cloths, and other things they can arrange. During purifying period, all the relatives, neighbors and friends who accompanied the cremating process zone, feed with good meal. This process is supposed to be carried out by the sons. If sons are not available, brothers look after these activities and the relatives of the dead person doesn't celebrate and worship for a year, which is known as "Jutho Barne". In the name of dead person, specific procession done after 45 days of death, then after 6 months and periodically after 1 year. They can stop wearing white clothes, either on 45 days, 6 months or after 1 year at their convenience.

Everybody in this world is influence by religion. So as usual the Dalit people have strong belief towards religion. They follow their religion with belief. Most of the

people follow the Hindu religion. They have been following this religion since over many years ago.

There are few families following the Christian religion. When asked about the motives towards the shift of the religion, they answered that they can't manage their economic condition. In Hindu religion, there are many festivals, rituals, traditions. Most of the festivals, rituals must be celebrate or compulsory to attempt. In this VDC, most of the Dalit people are belong to poor family. So they can't afford that. Therefore they changed their religion and Caste discrimination is also the main factor. In the same religion, upper Caste people always dominate them.

Table4.16

Distribution of the Religion of the Respondents

Religion	Household	Total Population	Percentage
Hindu	34	181	85
Christian	6	15	15
Total	40	196	100

Source: Field Survey, 2017

The above table clarifies that out of total population 85 percent population follow Hindu religion and only 15 percent people follow the Christian. The follower of Christian has been increasing day by day because of demerits of Hindu religion and need too much income to follow Hindu religion.

4.13 Economic Condition of Dalit

Caste system is undoubtedly an obstacle for the economic prosperity of Dalit people. Even though untouchability is fading from the urban milieu and among the educated, the principle of heredity in occupation has been segregating them from the socio-economic mainstream of the country. Hence, the needs to provide them free mobility in every field and walk of life and allow them to improve their standard of living just like others. Food, cloth and shelter have been long recognized as three main basic needs of human for survival, without good health and education, people can't fulfill their basic needs. To fulfill all these human needs, economy is playing a vital role for developing living stranded of human. There are only 9 households having satisfactory income. The study of the various Dalit people shows that, 12 respondents are working

gold and silver jewelries business which is their main source of income. Out of 40 respondents 12 respondents are busy on traditional work. They have been working this work since ancient period. That is the main source of the income. Only 7 respondents are busy on seasonal labor work. They have no idea about silver jewelries business, so they choose labor work as easiest way to generate some income and fulfill their necessities. Most of the families have their own productive land, but that is not sufficient to accomplish their needs for whole year.

Occupation: Dalit people are known as blacksmith or goldsmith. The person who is making iron materials called blacksmith and who is making gold and silver jewelries called goldsmith. Dalit people are engaged in their occupation by making and repairing pots and tools. They are forced to follow their traditional occupation because they have no access to governmental positions due to lack of education and also no access to private fields. They work in the anvil (Aran) which is in traditional structure. It has no modern alternative. This is why their products have lower values and importance in comparison to the things or tools or weapons that come to market made in industries. Because of this, they are still becoming poorer and backward. They cannot compete with the things made in industries which make things of fashion as well. In Mangalbare VDC, the Dalit people have been found to engage in traditional work, making jewelry, agriculture and labor work. Most of the families followed traditional work and agriculture. Some young generation engaged in jewelry business and few people busy on labor work. The female members helped to their male in every work which the family followed. The following table shows the respondents profession description.

Table 4.17

Distribution of Occupation

Occupation	Number of Household	Percent
Traditional work	12	30
Agriculture	8	20
Jewelry Business(gold and silver jewelries making)	12	30
Government Job	0	0
Labor work	8	20
Private job	0	0
Total	40	100

Source: Field Survey, 2017

The above table shows that out of the 40 household, 30 percent of people followed their indigenous work (Their traditional occupation is metal working. Dalit living in villages usually make and repair agricultural implements, pots and pans, chains, locks and other hardware).They make agriculture tools. Out of the total households, 20 percent households follow the agriculture and 30 percent households involve in jewelry making business. Dalit who live in bazaar areas often make and sell jewelry. Most of the respondents do this work hiring the room near the Mangalbare Bazaar. They take order from different place and make them according to the customer's choice. Only 20 percent of respondents have been doing labor work.

4.14Types of Housing

In this Mangalbare Village, most of the houses are made of raw bricks and having thatched roof. Some of them are made of bricks and cement. The housing structures of Dalit families are satisfactory. There is one or two families jointly live under the single roof due to the poor economic condition, they can't build their own houses separately. The given table shows their housing structure.

Table 4.18

Distribution of Types of Housing

Types of Houses	Households	Percent
Kachchi	32	80
Semi Pakki	8	20
Pakki	None	None
Total	40	100

Source: Field Survey, 2017

The above table shows that out of total houses, 80 percent households are kachchi, 20 households are semi pakki and there are no pakki houses indeed.

4.15Land Ownership

Land has been considered as one of the sources of wealth, status and power. Generation of social inequality in rural areas is due to unequal distribution of land, Dalit community of this Village has the similar story. There is a very small area of land they owned. For that reason, agriculture is not the core occupation and the production does not sustain for entire annum. Entire production of grains and vegetables hardly fulfill their needs for 2or 3 months.

The given table shows the land distribution of each household.

Table 4.19

Distribution of Land Ownership

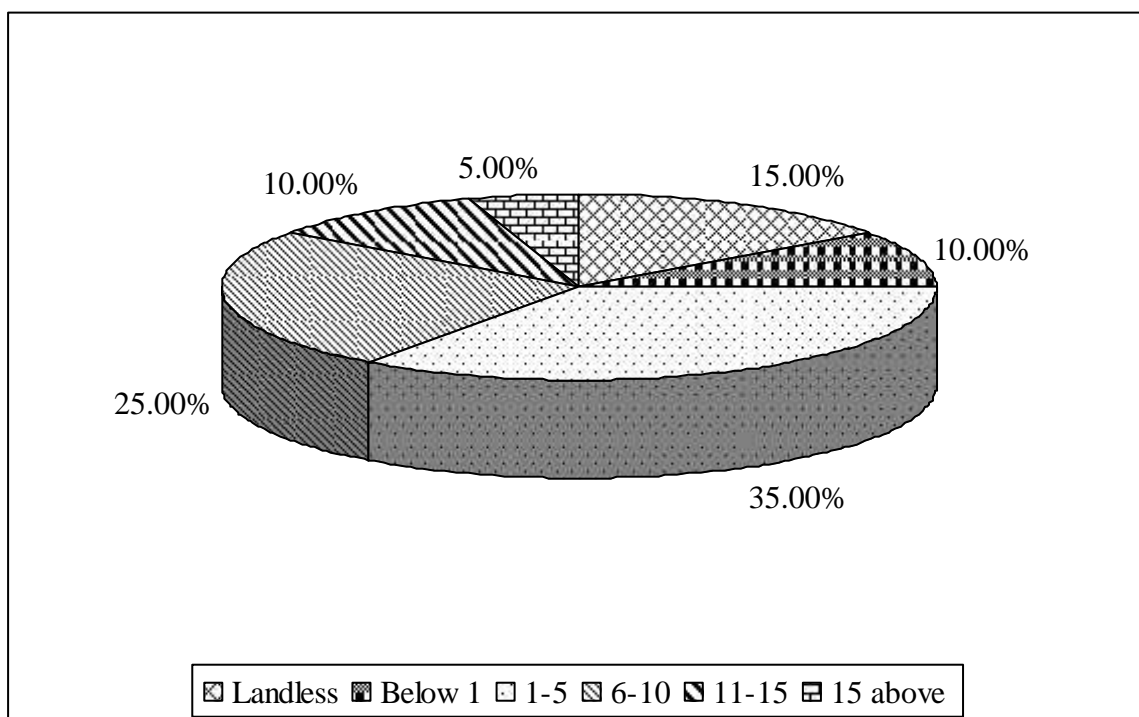
Land Ownership (Ropani)	Household	Percent
Landless	6	15
Below 1	4	10
1-5	14	35
6-10	10	25
11-15	4	10
15 above	2	5
Total	40	100

Source: Field Survey, 2017

Out of total households, 15 percent families are landless and less than 1 ropani of land owned by 11.11 percent of families. Usually, they utilize their land as kitchen garden where they use to grow seasonal vegetables. Out of total household 35 percent families have 1-5 ropani.

Figure:4.2

Presentation of Distribution of Land Ownership



4.16 Situation of Agricultural Production

There are some families who belong to their own land where they grow both main crops like paddy, millet, maize, wheat and mustard and other seasonal crops simultaneously, which is adequate to fulfill their daily needs. Families, who do not have their own land, engage themselves in other activities besides agricultural works.

Table 4.20

Distribution of Agricultural Production

Production in Muri	Households	Percent
None	6	15
1-5	24	60
6-10	6	15
10 above	4	10
Total	40	100

Source: Field Survey, 2017

The above table shows that 15 percent of families do not grow anything. Whereas, 60 percent of families grow 1-5 muries of paddy, millet, maize, wheat and mustard. Likewise, 15 percent of families grow 6-10 muries and only 10 percent of families produce above 10 muries of similar type of crops per annum.

4.17 Income, Expenditure and Savings

Out of the total households, 30 percent are engaged in jewelry (gold and silver) making business while 30 percent are engaged in indigenous work and 20 percent of households are engaged in labor work. Only 20 percent are engaged in agriculture. No one is engaged in government and private jobs.

The indicator of economic system isn't only income but also the expenditure description. It is most necessary that a strong source of income must be presented to live in a secure environment. High income is the indicator of economic prosperity and low income brings all kinds of discomfort. In the study area, there are various income sources such as business, labor work, and indigenous work and they spend their expenditure in food, cloth, education, health and other sectors.

Table4.21

Distribution of Total Family Income Per-Annun (In Thousands)

Income Range	Households	Percent
Below 25	4	10
26-50	4	10
51-75	10	25
76-100	16	40
Above 1 Lakh	6	15
Total	40	100

Source: Field Survey, 2017

Above table shows that 10 percent of families' income is less than 25 thousand, 10 percent families' income is 26-50 thousand, 25 percent families' earn 51-75 thousand, and 40 percent families' income is 76-100 thousand per annum. Only 15 percent families grossed above 1 lakh per annum.

Figure: 4.3

Presentation of Distribution of Total Family Income Per-Annun

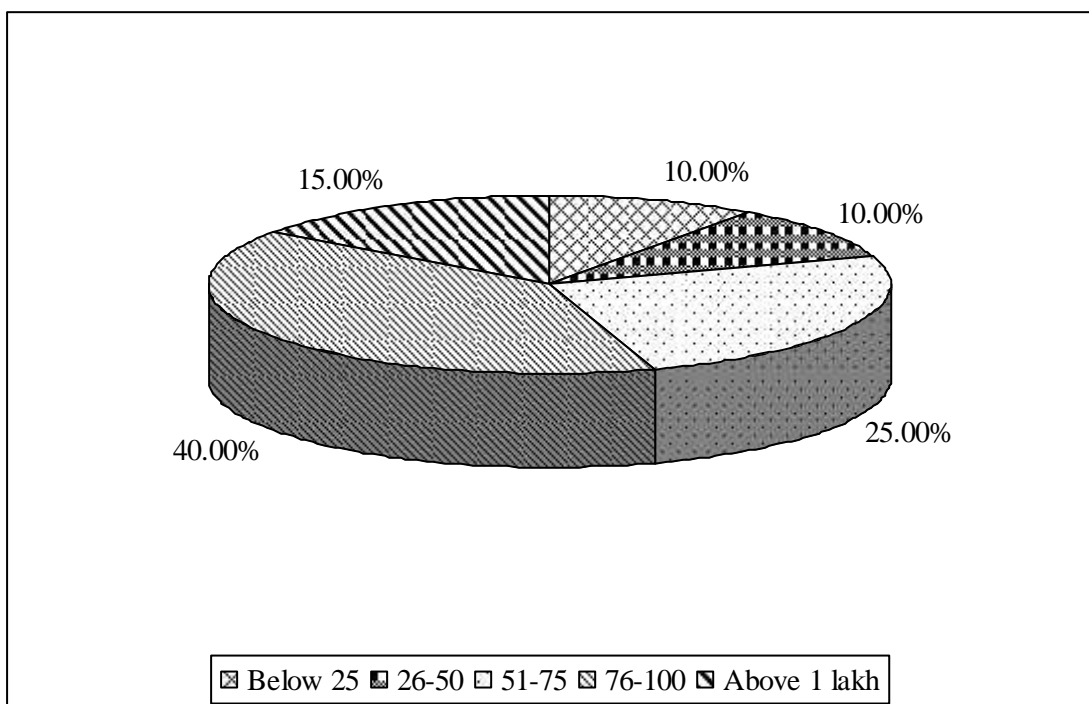


Table 4.22**Distribution of Expenditure by Households (In Thousands)**

Expenditure Per Annum	Households	Percent
0-25	6	15
26-50	6	15
51-75	10	25
76-100	12	30
Above 1 Lakh	6	15
Total	40	100

Source: Field Survey, 2017

The above table shows that 15 percent of families spend below 25 thousand per annum. Similarly, 15 percent families spend 26-50 thousands, 25 percent of respondents spend in the range of 51-75 thousands, 30 percent of families spend the range of 76-100 thousands per annum. Only 15 percent respondents spend in the range of above 1 lakh per annum, which is the category of highest expenditure.

Table4.23**Distribution of Savings by Households (In Thousands)**

Savings Per Annum	Households	Percent
No saving	4	10
0-5	7	17.4
6-10	10	25
11-20	15	37.5
Above 20	4	10
Total	40	100

Source: Field Survey, 2017

There are 10 percent of the respondents have no savings, 17.5 percent respondents save less than 5 thousands, 25 percent respondents save 6-10 thousands, 37.5 percent of the respondents save 11-20 thousands and only 10 percent save more than 20 thousands per annum. That indicates the saving rate of respondents is very low

indeed. Most of their income is used in buying foods, clothes, health care, education, and festivals. Some of them spend their income on liquor and smoke rather than save it for future.

4.18 Livestock

In the study area most of the families possess the livestock for different use, they keep it for agricultural support and don't hold this in a large scale for business purpose. Chicken, pigs, cows and goats are acknowledged as livestock foremost in this VDC. This is given below in the table.

Table 4.24

Distribution of Livestock

Livestock	Household	Percent
Cow, goat ,pig, chicken	24	60
Only Pig	10	25
No live stock	6	15
Total	40	100

Source: Field Survey, 2017

The above table shows that most of the family has cow, goat, pig, and chicken. Only 6 families have no livestock, 25 percent families have only pigs. They want to decrease the number of pigs. Since, they are severely responsible for environmental pollution.

4.19 Causes of Economic Backwardness

Economy of the community plays a very significant role for the development of the community as well as the inhabitation of the community. The other facilities that influence of the economy are the education, politics, and business. Education: In this Village, there are 12 government and 2 private schools. Government provides free education for all. There are only few Dalit people who have passed SLC or +2 levels. Because of lack of education, Dalit people are backward in every field. They don't get the government jobs according to their qualification. So they help their family members in their works. Now the schooling boys and girls are increasing day by day. They knew the important of the education for increasing their income level and standard of life. Education also helps to decrease caste discrimination which is deeply rooted in Mangalbare Village.

Situation of Traditional Occupation: In this study area, 33.33 percent household's follow the traditional work. They make agriculture tools and they sell them in the local market. They can't earn much money from them therefore they can't improve their life style. Lack of the charcoal, they face the problem to continue their traditional occupation. Their products have lower values and importance in comparison to the things or tools or weapons that come to market made in industries. As a result they earn low income from their traditional work. They want to spread their work as small industries but economic condition of Dalit people is low and they aren't any support from government and any other sectors. It needs much investment to do so.

Loan: Due to poor economic condition, almost all of the households fall in debt. Borrowing loan is the common way to solve economic crisis in their daily life. They contact local money lenders to get money for basic needs like food, cloth, education and health. When they are unable to pay back loans, they forced to sell their property.

Women's Participation: Most of the women of this community are uneducated and have no other regular source of income. Their occupation gets a fixed wage, as these people make tools or sharpen them at the same time of the season when they are in use. Women share hands with their male in these activities. For this purpose they income a certain amount which is insufficient, in such cases they live in hand to mouth situation. Women are compelled to whatever job is available for them, as they are not the skilled laborers.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

-) The Dalit community of Mangalbare Village has very thin population than other upper Caste. The sex ratio of the population isn't different. There are 99 male and 97 female out of 196 people. There is no Caste based discrimination in the public sectors except the people of upper Caste houses, where they are not allowed to enter. All respondents want to be free from the Caste based discrimination totally. They expressed that it could be over thrown through education, eliminating poverty, awareness, thinking mentality towards Dalit and strict law. In this community 59.02 percent male and 40.98 percent female are literate. The literacy of female is low comparatively to male.
-) The ratio of school going children to the government school is high. Only few boys and girls are studying in private schools. Only 12.5 percent people have passed intermediate level. The average number of family members of households is 27.78 percent, where the range of number is 5-8. In which 58.33 percent house hold have only 1-4 and 13.89 percent households have more than 9 family members. There are 65 percent of nuclear family and 35 percent of joint family altogether. Out of the total respondent, 45 percent respondents had got married at the age of 21-25, 35 percent married at 26-30, 20 percent married 16-20 and no one married at the age of below 15.
-) Out of the total, 80 percent respondents had done arrange marriage and only 20 percent had done love marriage. In case of widow marriage, 75 percent of respondents have positive thoughts and only 25 percent were disagreed for this act. Only 35 percent have positive thinking on dowry system and 65 percent have negative opinion for these activities. Most of the cultural activities are the same as the upper Caste like Brahmin and Chhetri.
-) They choose their priest among their nearest relatives son in law and Bhanja. All people speak national language which is Nepali. Food and clothing habit is very simple. There are many rituals from birth to death which is

followed every respondents with respect. In this community only 15 percent people follow the Christian religion due to the free from the discrimination towards them. New generations have changed their traditional occupation. They make gold and silvers jewelries and sell them at the nearest market.

J Out of total households, 15 percent families have no lands, they have only houses for shelter, 10 percent families have below 1 ropani lands, similarly 35 percent families have below 5 ropani lands and two household has about 15 ropani lands altogether. Their saving is low due to the low income and high expenditure because of the lack of the education and traditional occupation. Only 15 percent of families have no livestock due to the lack of own land. Women of these families are busy in household jobs and help their males in Aran.

5.2 Conclusion

In this Mangalbare Village, Dalit people are still facing caste discrimination from the other higher caste people in 21st century. They are marginalized not only in the religious sphere, but in terms of political representation, economic participation or social exclusion, these people find themselves to be the most disadvantaged groups in society. In other words, they are economically deprived, politically backward and socio-culturally hatred by the upper caste groups. The development process is demolishing their infrastructure forcing them out of their home, depriving them of their traditional way of life and work.

Constitutionally, however, every citizen is equal and deserves equal rights in the society. However, the letter and the spirit of the constitution of Nepal are yet to be effectively implemented. The state seems incapable on its own to implement the existing legal provisions for the eradication of discrimination, economic welfare and redistribution in a decline for any economic program to have a long term and positive impact on the lives of the oppressed and the political condition thus arising not very conducive to bring about positive social changes. Given this situation, a strong civil society can play a vital role for the resolution of the existing problems of Dalit people. Caste based discriminations could be over thrown through education, changing mentality towards Dalit, awareness and strict law.

Majority of the household of the respondents in the study area couldn't satisfy their needs by adopting traditional occupation. So, they are forced to choose the alternative

occupation for the fulfillment of their needs. The respondents have no complete food security for the whole year and their living standard is also very low. Traditional occupational alone cannot meet the modern requirements. Traditional and ancient skills for the work are insufficient to meet the determined minimum level of food and clothing needs. Caste exploitation and discrimination is the main cause for the low earning from the traditional occupation. The main factor behind the change of traditional occupation is wide use of the modern industrial goods. The mechanization has replaced the traditional arts and skills. Education is another main factor behind the backwardness of Dalit people. Lack of education Dalit people can't get any government and private jobs. Low rate of women participation on every field is also the cause of backwardness.

5.3 Recommendations

Through this study, we can come to the conclusion that Dalit people are facing various kind of injustice and nothings have done from the educated society members and less from the government as well. The first step towards the solution of this social terror is to change the feeling and attitude of untouchable from grass root level. The Dalit issues should be mainstreamed through advocacy as well as national and community level interactions through active involvement of government and DNGOs. Dalit's should be encouraged to undertake small enterprises and proper training, for this a scheme targeted at Dalit people should be undertaken to make them capable of acquiring and using funds properly as well as to market their products. Last but not the least, DNGOs, NGOs and Government as well as donor agencies should collaborate to improve the status of Dalit people. The following points are few suggestions to change the socio-economic condition of Dalit people within Dalit.

5.3.1 Works that the Government should Carry Out

-) New act have to be formulated for the empowerment of Dalit.
-) The presence of Dalit representatives among the policy making level and the higher governmental should be highly prioritized.
-) The Government should implement some action oriented plans and programs are required to suit the demand of the new millennium.

-) The government should support and provide help to organization willing to work for the welfare of Dalit.
-) Traditional occupation of Dalit people is gradually being replaced by modern manufacturing and services, skills and know-how of Dalit should be upgraded to enable them to switch to more gainful employment opportunities in both informal and formal sectors.
-) Loans, grants and training should be provided so that the Dalit people can earn skill and build necessary infrastructure to complete with other people.

5.3.2 Works that the Non-Governmental Organizations Should Carry Out

-) The NGOs must give priority to various support programs that is to be carried out in the Dalit community.
-) As Dalit people are engaged in traditional occupations of low productivity, their skill and technology in traditional occupation should be improved.
-) Provide loans and grants so that the Dalit can have basis ground to establish themselves in the community.

5.3.3 Recommendation for Further Research

The main aim of the study is to dig out the real socio-economic conditions and literacy condition of the Dalit people of Mangalbare Village. This study is focused only about major socio-economic and literacy issues of Dalit, and this study is based on small size only Dalit community, who are living in Mangalbare Village of Ilam. Thus, further study may be conducted in other Villages's of Ilam and studies on a national level.

Finding of the study may not be generalized with Dalit communities of other areas because different Castes of Dalit's socio-economic condition are different by time and place. In further research, other Caste/ group of Dalit's should be studied in different aspect. This research is only case study. Thus, further research may be conducted comparative study with different approaches.

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APPENDIX-I

QUESTIONNAIRE

1 Place of Interview

District: Ilam, VDC:- Mangalbare Ward No: -

2. Name of Respondent: -

Sex: - Age: - ...Religion: -Occupation: - Marital Status: -
..... Education:-.....

3. Family size:

Male: - Female: - Total:-.....

S.N	Full Name	Relation of head	Age	Sex	Education	Marital Status	Occupation
1							
2							
3							
4							
5							
6							
7							

Social Characteristics

a) Which type of family do you belong to?

i) Joint family ii) Nuclear family

b) Which type of marriage had you done?

i) Love ii) Arrange iii) Others

c) Do you Prefer Inter-caste marriage?

- i) Yes ii) No
- d) Had any one of your family member married with upper caste groups?
- i) Yes ii) No if yes how many family members had done?
- i) e) What do you think about widow marriage?
- i) Positive ii) Negative
- If negative thinking, Why?
-
- f) What type of dowry have you carried?
-
- g) What is your opinion about dowry system?
-

Economic Characteristics

- a) What is your main contemporary income source?
- i) Agriculture ii) Wage iii) Traditional work iv) Government Job
- v) Business vi) Others If any other secondary income sources.
- i) ii) iii)..... iv)
- b) What type of house do you have?
- i) Kachchi ii) Semi Pakki iii) Pakki
- c) What type of land do you have?

S.N.	Types of Land	Ropani	Own	Rented land
1.	Bari			
2.	Khet			

d) What types of grain do you produce?

S.N	Name of Grains	Production (in muri)
1		
2		
3		
4		
5		

e) Number of live stocks that you keep in your house and their annual income.

S.N.	Name of live stocks	Number	Annual income
1			
2			
3			
4			
5			
6			
7			

f) Annual Expenditure

S.N.	Name of items	Annual Expenditure
1	Food	
2	Health	
3	Education	
4	Entertainment	
5	Clothes	
6	Others	

Occupational Characteristics

a) Do you follow the traditional occupation?

i) Yes ii) No If no, why?

i) Low income.

iii) Others.

b) Do you want to change your occupation?

i) Yes ii) No

If you want so, which sector do you choose?

i) Business ii) Wage iii) Agriculture iv) Others

c) Why do you choose this sector?

i) Lack of charcoal. ii) To increase the socio economic condition. iii)

Others.

Educational Activities

a) Which type of school do you prefer to send your children?

i) Government school. ii) Private / Boarding If 'None' why didn't you
send to the school?

.....

b) In your opinion, should your children be taught or given education?

i) Yes ii) No

If 'Yes', Why?

i) To make them capable. ii) Secure their future.

iii) Others.....

c) What are the difficulties to provide education?

- i) Poverty ii) Social discrimination iii) Religious discrimination iv)
- Others.

Religious Characteristics

a) Which religion do you belongs to?

- i) Hindu ii) Christian iii) Buddhist

If Christian, why did you change?

- i) Dominated by the similar religious people. ii) Want to be freed from the discrimination.
- iii) Economically very difficult to survive.
- iv) Others.

b) Do you agree that untouchable system is widely spread in society?

- i) Yes ii) No

If Yes, why?

- i) It is socially adopted.
- ii) Because of falling in poverty group.
- iii) It is ascribed status.

c) In which area untouchables are prohibited?

- i) Tea shop ii) Temple iii) School iv) Tap

v) Obligation to enter the upper caste's houses.

d) In your opinion, can you abrogate the caste system from our society?

- i) Yes ii) No

If yes, what are the ways?

- i)
- ii) iii)
-